interest of improved maternal and child health, a few suggestions are made.

Purpose and Method

The purpose of this study is to set down the ethnographic data concerning childbirth in Bang Chan, following out the economic, social, religious, and cosmological aspects as needed to clarify the behavior and the psychological attitudes noted. The hope is that not only anthropologists but persons working in programs of maternal and child health will find the data useful.

The data were gathered from Buddhists and Muslims in Bang Chan by interviews and direct observation. Because Dr. Hazel Hauck, in the course of nutritional studies also made inquiries "from the standpoint of anthropological study rather than because of an assumed relation to nutrition or health" (1959:3) she first opened up the broad outlines of the subject. The author, with Dr. Saovanee as an interpreter of unusual competence, and Dr. Saovanee herself then pursued the subject further, including interviews at the Minburi Health Center and at Cha Choeng Sao.

A few comparative references such as to McFarland's dictionary and Phya Anuman's researches are given, but the focus is always kept on Bang Chan. Though many of the findings will have a certain pertinence in Bangkok, the fact that Kaufman found striking differences in Bang Khuat only 8 kilometers away shows how cautious generalizations must be.

The transliterations of Thai words are only approximations, based on the system promulgated by the Royal Institute of Thailand; the tones have been omitted. With the translation always adjacent and a glossary provided at the end of the volume, the author feels there should be little confusion. Proper names which are generally known in a different transcription are left in their familiar form. In referring to works by Thai authors western custom is followed but in referring directly to the authors themselves Thai custom is followed, as it should be in direct address.

GLOSSARY OF THAI TERMS USED

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อาจารย์	ăchān	Professor
อำเภอ	amphōe	District office
อรหัต	arahat	Priest who has achieved the highest status in Buddhism
อรูป	arūp	Non-body
บาท	baht (bāt)	Base monetary unit
ไบศรี	bāisī	Tiered offerings
บางชัน	Bang Chan	Name of place
บางกะปิ	Bāng Kapi	Name of place
บางขวาก	Bāng Khŭat	Name of place
บัตรพลีกระทง	bat phlī krathong	To give offerings or a small container for offerings
บอก	bŏ̄k	To inform
บน	bon	Vow food or liquor in return for the help of supernatural beings
บวชใหม่	bŭat mai	Newly ordained
บุญ	bun	Merit
ฉะเชิงเทรา	Cha Choeng Sao	Name of a province
ชาย	Chāi	Name of Duan's son
ใจ	čhai	Heart

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ใจอ่อน	čhai ɔ̄n	Soft, or tender, heart
เจ้ากรุงผาลี	Čhao Krung Phā Lī	Name of a spirit
เจ้าแม่	Čhao Mâe	Mother-princesses (deities)
เจ้านาค	Čhao Nāk	Prince-snake
เจ้าพ่อ	Čhao thān	A spirit of the place
เจ้าที่	čhao thī	A spirit of the land
เจ็บใจ	čhep čhai	Angry
เจตภูติ	čhēttaphūt	Soul
ช่วย	chūai	To help
ช่วยงาน	chūai ngān	Help to do the work
ดินอ๊อฟแป้ง	dinɔ̄ɔ̄phɛ̄ng	Face powder
ดิบ	dip	raw, uncooked; not (yet) ordained
ดวน	duan	A woman's name
ไฟชุด	fai chut	Chamber, fire-box
ฝากทอง	fāk thɔ̄ng	To deposit gold
หนุมาน	Hanumān	King of the monkeys in the Ramayana
แกงเลียง	kaēng līang	A nursing curry made of banana flower and vegetables

กรรม	kam	Karma
การเรียกขวัญ	kānrɛpkhwan	Seizing and welcoming the soul
แข็ง	khaeng	Hard
ขนม	khanom	Puddings
ไข้เหนือ	khai nɯ̌a	North fever
เคย	khoēi	Habit, to be accustomed to
คนทรง	khon song	Medium
ของฉัน(ชม)	khǭ̆ng chan (phom)	Mine (female [male] speaking)
คู่	khū	Pair
คุณ	khun	Supernatural disease missile
ครู	khrū	Teacher
ขวัญ	khwan	Soul(s)
ขวัญข้าว	khwan khāo	Ritual rice offerings, rice-soul
ขวัญอ่อน	khwan ɔ̀n	Soft, tender, immature soul
กีโอาแปต	Kilō Pɛ̄t	Name of a place
กลับไปเป็นเด็ก	klap pai pendek	Back to being a child; senility; second childhood
กดทับ	klɔ̀t	To press down

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กล้วย	klūai	Banana
กล้วยหักมุก	klūai hakmuk	A variety of banana
กล้วยหอม	klūai hŏm	A variety of banana-fragrant banana
กล้วยน้ำ	klūai nam	A variety of banana
กล้วยน้ำว้า	klūai namwá	A variety of banana
กล้วยตานี	klūai tānī	A variety of banana
กลุ้ม	klum	To feel unhappy
กระด้ง	kradong	Winnowing tray
ลำผึกระเฉด	Lam Phakachēt	Name of a place
ลำบาก	lambāk	Trouble
หลาน	lān	Grandchild
เล็ก	Lek	A woman's name
เลี้ยง	līang	Feeding, nourishing
เลี้ยงดี	līang dī	Good nourisher(s)
เลี้ยงง่าย	līang ngaī	Easy to raise
ลอยกระทง	Lōi Krathong	A festival
ลพบุรี	Lōburī	Name of a place
ลม	lom	Wind
ลมแข็ง	lom bĕng	The pushing wind
ลมกระชาก	lom chawat	The pulling wind

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ลูก	lūk	Child; children
ลูกประคบ	lūk prakhop	A medical compress
แม่	mǣ	Mother, female
แม่โพสพ	Mǣ Phōsop	Rice goddess
แม่พระพาย	Mǣ Phra Phāi	Goddess of Wind
แม่พระเพลิง	Mǣ Phra Phloēng	Goddess of Fire
แม่ซื้อ	Mǣ Sū̄	The mother-goddess, guardian of infants
แม่ธรณี	Mǣ Thoranī	Mother Earth
แม่น้ำเจ้าพระยา	Menam Chao Phraya	Menam River
มหาหิงคุ์	mahāhing	Asafoetida
มะขามเทศ	makhāmthēt	Manila tamarind
มี	Mī	A woman's name
มีนบุรี	Minburi	Name of a community
มึง	ming	Soul
หมอ	mǒ	Doctor, specialist, person authorized to handle any saiyasāt (magic)
หมอดู	mǒ dū	Astrologist, foretellers
หมอขวัญ	mǒ khwan	Soul-ceremonialist, soul-specialist
หมอนวด	mǒ nūat	Masseurs
หมอผี	mǒ phī	Exorciser of spirits, disease, missiles or objects

• 104 หมอปลึง	Mǭ Plụng	The personal name of a particular specialist in saiyasāt
หมอรักษา	mǭ rakṣā	Curers
หมอเสน่ห์	mǭ sanè	Love-and-hate-magic specialist
หมอสุก	Mǭ Suk	The personal name of a particular specialist in saiyasāt
หมอตำแย	mǭ tamyāe	Midwife, expert-in-pressing
มนตร์	mon	Prayers
มงคล	mongkhon	Holy cord
หมู่บ้าน	mūbān	Hamlet
นโม พุทธาย	Na mō phut thā ya	Traditional incantation of the five names of the Buddha to prevent spiritual dangers
นัก	nak	Expert
นักเที่ยว	nak thīeo	An expert in roaming around; a tourist
นักโทษ	nak thōt	A convict
น้ำ	nam	Water
น้ำคาวปลา	nam khāo plā	Fish-water (the viscous fluit expelled after parturition)
น้ำคร่ำ	nam khram	The abdominal body water, refuse-water

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น้ำสุก	nam suk	Boiled (ripe or cooked) water
น้ำหูนหัว	nam thūn hua	The amniotic fluid (water that supports the head of the child)
น้ำมนต์ธรณีสาร	Nammon Thoranīsān	Earth holy water
นิพพาน	nipphān	Nirvana
นิสัย	nisai	Character
ออก	ɔ̄k	To come out, leave
ออกพรรษา	ɔ̄k Phansā	End of Buddhist Lent
โอมมิ่งโอมฟันโอมไฟสุวาหา	ōm ming ōm fūn ōm fai sawā hā	Incantation used by Muslims
อ่อน	ɔ̀n	Tender, delicate, soft, weak
ไปป่า	pai pā	Go away to the jungle or forest
ไปเที่ยว	pai thīeo	Wander, waywardness
แพ้ท้อง	phāethɔ̂ng	Defeated by pregnancy
พรรษา	Phansā	The 3-month season, of retreat usually called Buddhist Lent
ผี	phī	Ghost, spirit
ผีกระสือ	phī krasɯ̄	One kind of ghost; filth-ghost
ผีหลวง	phī lūang	Great ghost
ผีตายทั้งกลม	phī tāi thang klom	Spirit of one who had died violently

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แผล	phlǣ	A wound
ไพล	phlai	Zingiber casumunar, a traditional healing root
พระ	Phra	An honorific title for male deities and monks; a conferred title of nobility.
พระอินทร์	Phra In	Indra
พระคุลีมาน	Phra Khulīmān	An ancient hermit's name
พระโมคคลาน	Phra Mok Khanlān Mō	Phra Mogdallana, one of the Buddha's disciples
พรหมจินดา	Phrom Čnindā	Name of an old Thai textbook, cited in Phya Anuman Rajadhon's "Life and Ritual in old Siam," W.J. Gedney, Ed.
พุทรา	phutsā	Spiny Indian jujube or Chinese date
โปรดสัตว์	prōt sat	Show mercy towards creatures
เรียกขวัญ	rīak khwan	Calling the soul
โรคพุพอง	rōk phuphǭng	Pustules that enlarge to sores
ร่อน	rǭn	To winnow
รูป	rūp	Body
สไบเฉียง	sabaichīang	Shoulder scarf

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สะดวก	sadūak	Convenient
แสนแสบ	Sānsāēp	Name of a canal
แสลง	salāēng	Deleterious
สาย	Sāi	A woman's name
สายสิญจน์	sāi sin	Holy cotton thread
ไสยศาสตร์	saiyasāt	Occultism
สะแก	sakāē	Combretum quadrangulare, one kind of firewood
สั่น	san	Shaking
ศาลพระภูมิ	sān phra phūm	House of a guardian spirit
สั่นชัก	san chak	Convulsion
ซาง	sāng	A disease of the eyes
เสาร์ห้า	sao hā	Saturday, the 5th day of the waxing moon
สวัสดิ์	Sawat	A personal name
สง	Song	A man's name
สุก	suk	Mature, ripe
สุเหร่า	suraō	Mosque
ต่ำ	tam	To lower
ตามธรรมชาติ	tām thammachāt	Natural
ทำอาชีพ	tham āchīp	Profession
ทำขวัญ	tham khwan	A soul-strengthening rite, ordination

• 104 ทำมาหากิน	Tham mā hā kin	Have enough to use and eat (to earn a living)
ธาตุ	thāt	Element
เทวดา	thēwadā	Protecting deities
ไหว้ครู	wai khrū	Homage-to-the-teacher ritual
วันศุกร์	Wan Suk	Friday, popularly viewed as "Happy Day"
ว่านน้ำ	wānnam	Acorus calamus, medicinal root
วิญญาน	winyān	Soul
วิญญานอสัมปโน	winyān a sam pa nō	A magic incantation
วิเศษ	wisēt	Powerful
ยา	yā	Medicine, tonic
ยาชุบ	yā chup	Rub-on medicine
ยาดำ	yā dam	Black medicines, a bitter and hot tasting medicine
ยาดอง	yā dǭng	Pickled medicine
ยาหอม	Yā hǭm	Fragrant medicine
แยม	Yāēm	A bean thought to cause madness
ยักษ์	yak	Giant
ยันต์	yan	Jantra, a small protective banner

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ญาน	yān	Supernatural power, auspicious, augury
อยู่ไฟ	yū fai	Rest period by the fire

[p. 124 is blank]

792 262 431 village offers of regular service, the holiday offerings, home invitations and sporadic gifts so that all priests had places to go, no one had much more than any other, and that the whole temple did not undergo periods of undue glut[1] or hardship.

792 794 262 About mid-July, Buddhist Lent changed the food habits somewhat. This three-month period corresponded with the height of the rainy season. Priests did not leave the temple to gather offerings on rainy mornings, but younger priests, assisted by the temple boys, cooked meals from supplies on hand. On the first day of Lent, people brought less perishable foods: green bananas, coconuts, sugar cane, pomelo, sweet potatoes, taro, onions, garlic, salt, sugar, dry salted beef paste, dried fish, canned goods, and milled rice. During Lent fresh or cooked foods were brought in, and some ladies volunteered to cook for varying periods of time. On a holiday in September, families made up such quantities of a sweet of "puffed" glutinous rice, sesame seed, and peanuts pounded and held together with sirup and sometimes covered with grated coconut that priests were tired of it and many children got diarrhea from overeating of it.

In mid-October, the Lenten restrictions ended with another holiday offering, and thereafter the priests went regularly on their appointed rounds.

796 261 On Buddhist holidays, the people did not usually eat any of the food brought to the temple, but on (3)thauaud (2)ka-(5)thin[2], an all-day festival held in October or November, after feeding the priests, the people also ate bountsously.

792 857 262 Residing at Wat Bang Chan in 1954 were 22 boys, aged 10 to 16, sent to serve the priests, get their living and attend school. Most of them were from poor or disorganized homes. They shared the food offerings from which they received three meals a day. Among the children's food records, the food listed by these boys as eaten the day before was comparatively diverse.

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792 262 737 235 1. Amounts of food given usually exceeded the actual needs of the priests and temple boys. One instance was noted in which food was sent by the priests to a needy old person nearby. Leftover rice was dried and sold for chicken feed.

114 104 2. The transcription used throughout this report is that described by Sharp et al., 1953, pp. 12-15. Numbers in parentheses represent the different tones of the syllables.

264 855 [262] Most of the children who ate lunch regularly brought rice and some of the "with-rice" dishes prepared for a family meal in a lunch pail. Menus for breakfast and noon meals were often identical. Children who lived at a distance may have found it harder to carry lunch, especially when they had to walk to school, but the month by month record of the percentage of children who missed lunch (Table 3) does not indicate any clear seasonal trend. Even children who lived nearby might neither bring lunch nor return home during the noon recess. We were at the home of a school teacher, a short distance on foot from the school, when his two children returned in the afternoon. The mother said that they usually waited until after school to eat, but were having no snack on that day because for the first time, they had carried lunch to school.

126 262 Thorangkul (1957) scanned all of the dietary records to note the frequency with which the following food groups occurred: protein-rich food, carbohydrate-rich food other than plain boiled rice, vegetables and fruits. She considered the records of each child as a unit; thus if a boy for whom 5 daily records were available, had recorded protein-rich food such as fish, eggs, or beans 16 times, he was regarded as having more than 3 "servings"[1] of such food per day. The frequency with which various food items occurred in the daily diets of these children is shown in Table 4.

Considering the day's record as a whole, some protein-rich food, usually fish, was included in the records of 97% of the children. Such protein-rich food appeared two or more times per day in the records of over 80% of the boys and about 90% of the girls. In contrast, no fruit was mentioned in the records of about 10% of the children, although fruit was one of the commonest snacks. Vegetables were not mentioned in the records of 10% of the boys and 3% of the girls. Only about one-fourth of the vegetables recorded were green or yellow.

For 75 children for whom we had 4 or more records, Thorangkul (1957), to obtain a rough estimate of the adequacy of the children's diets, grouped the records into three categories, based on the number of times protein-rich foods, vegetables and fruits appeared. On the average, children whose diets were placed in Class I had at least 3 "servings" of protein-rich food, 3 "servings" of vegetables and 2 of fruits. Diets in Class II included some from each of the food groups each day, but the items were recorded less frequently than in diets in Class I. Diets in Class III did not include foods from each of the food groups emphasized, each day. On this

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[104] 1. The term serving is used here to designate each time an item appeared in the daily food record. Thai do not have "servings" as the term is used in Western countries.

262 Other vegetables (continued)

Taro
Turmeric, white
Water chestnut, Chinese or black truffle (Eleocharis dulcis)
West Indian pea tree, (1)Khaeae flowers, (Sesbania grandiflora)

V. Fruits

Coconut and its products
Coconut meat
Coconut sport
Coconut milk
Coconut cream

Fruits other than coconut

Banana, (3)kluaj (4)nam-(4)waa
Guava (Psidium guajava)
Hog plum (a species of spondias)
Jack fruit (Artocarpus heterophyllus)
Jujube (Zizyphus jujuba)
(2)Ka-(4)tauaun (Sandoricum indicum)
Limes
Lotus seeds (Nelumbo nucifera)
(4)Ma-(1)dan fruit (Garcinia schomburgkiana)
Mango
Manila tamarind (Pithecellobium dulce)
Muskmelon
Olive
Orange, sour
Orange, sweet
Papaya
Pineapple
Rambai, (4)ma-(1)faj (Baccaurea sapida)
Rambutan (Nephelium lappaceum)
Star gooseberry (Cicca acida)
(2)Ta-(1)koo (a species of Diospyros)
Tamarind (Tamarindus indicus)
Thai nutmeg (a species of Diospyros)
Watermelon

VI. Fats and oils

Coconut oil
Pig's skin
Pork fat

VII. Sugar

Palm sugar
Sugarcane

VIII. Miscellaneous and spices

Agar
Bergamot, rind
Cardamom
Cinnamon
Coriander seeds
Fennel
Galangal (Alpinia officinarum)
Ginger (Zingibor officinale)
Holy basil (Ocimum sanctum)
(2)Ka-(1)chaaj (Boesenbergia pandurata)[2]
Nutmeg
Pepper, black
Salt
Vinegar

1. English names, where known, are given first. Thai terms are given where no common English name was known. Both Thai terms and scientific names are given for plants which may be unfamiliar to many Western readers.
2. Foods for which no nutritive values were found nor imputed.

APPENDIX

GLOSSARY OF THAI TERMS USED

• 104 The transcription used throughout this report is that described by Sharp et al. (1953), pp. 12-15. Numbers in parentheses represent the different tones of the syllables.

(1)baur-(1)a-(4)phed. (Tinospora rumphii) The bitter juice of the stems may be applied to the nipples in weaning a child.

(1)jaa (1)dauaung. "Pickled medicine"; a medicine commonly taken after childbirth.

(2)juu (1)faj. Literally to be by the fire. During the postpartum period, Thai mothers in Bang Chan usually rested by a fire for an odd number of days.

(1)kaeaeng (1)liang. Literally a supporting curry; a soup made with dried fish and certain vegetables reputed to stimulate milk production.

(3)klusj (5)hauaum. The "fragrant" banana; the banana commonly used in the U.S.A.

(3)kluaj (4)nam-(4)waa. A small, rather flavorless banana used as baby food, for ill persons, and for ritual purposes.

(2)kha-(5)nom. A general term referring to "sweets", biscuits, or crackers.

(3)khaaw (1)caan (4)naam. (3)khaaw (5)suaj to which hot water has been added.

(3)khaaw (2)piag. Rice cooked in extra water and mashed; considered to be baby food.

(3)khaaw (5)suaj. Literally beautiful rice; cooked in the usual manner. The rice was washed twice, boiled in a large volume of unsalted water until almost done, then drained, and the covered pot returned to a slow fire to finish cooking by steam.

(3)khaaw (3)tom. Rice cooked with more than the usual amount of water and left undrained.

(3)kuj (1)chaaj. A vegetable introduced by the Chinese; both leaves and flowers are used.

(3)luug (1)yaunu. Flattery fruit.

(4)nam (1)plaa. Fishsoy: a condiment made from fish and salt. 104

(1)plaa. Fish.

(1)plaa (1)thuu. A fish commonly purchased by residents of Bang Chan.

(2)phag (2)ka-(2)cheed. An aquatic plant (Neptunia prostrata).

4:Phillips E-4,5 (1956-1957) 1966
AO7 Central Thai AO7
Bang Chan

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Note on the Transliteration of Thai

Thai terms (excepting titles and proper names) have been transcribed according to the Haas phonetic system (Haas, *Thai Vocabulary*, 1955, and *The Thai System of Writing*, 1956. Washington D. C., American Council of Learned Societies). However, the five tonal markers have been omitted. 104

Briefly the system is as follows: voiced unaspirated stops are written *b*, *d*, and (only in final position) *g*; voiceless unaspirated stops are *p*, *t*, *c*, *k*, and *ʔ*; voiceless aspirated stops are *ph*, *th*, *ch*, and *kh*; voiceless unaspirated spirants are *f*, *s*, and *h*; voiced semivowel sonorants are *w* and *j*; voiced nasal sonorants are *m*, *n*, and *ŋ*; the voiced lateral sonorant is *l*; and the voiced trill sonorant is *r*. The vowels are written thus: front unrounded, *i*, *ii*, *ia*, *e*, *ee*, *ɛ*, *ɛɛ*; central unrounded, *y*, *yy*, *ya*, *ə*, *əə*, *a*, *aa*; and back rounded, *u*, *uu*, *ua*, *o*, *oo*, *ɔ*, *ɔɔ*.

[p.xiv is blank]

7: Janlekha X-4,5 (1948-1953)p956 AO7 Central Thai AO7
Bangchan

APPENDIX A

TERMS USED IN THIS STUDY

Measurement

104 [243]

1. Rough rice or paddy: Grains of rice after they have been threshed but before they have been milled.

2. Milled rice or clean rice: Grains of rice after they have been milled.

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3. One rai equals two-fifths of an acre.

4. One tang equals twenty litres. It is the standard measurement for both paddy and rice. The weight of one tang of paddy varies from one locality to another. On the average, Bangchan paddy weighs about eleven kilograms per tang. The weight of one tang of milled rice does not vary significantly from place to place, the average being sixteen kilograms.

5. One baht (weight for gold and silver) equals fifteen grams.

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Currency

The basic monetary unit is the baht. During the period of the study, Thailand maintained a so-called open market exchange rate which served largely as the going and legal rate for all commercial transactions other than exported rice and a few specified items of export and import. At the time of the study, this open market rate was about 20.25 baht to one U. S. dollar.

The official rate of exchange during the early post-war period was 10 baht to one U.S. dollar. Following the